THE

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

HARDWAR.

BY K. S. RAMASWAMI SASTRI, B.A. B L.,

Where from the snowy peaks unknowing age
To lowlands comes the white and heavenly stream
Hardwar, like God's door opened shows the beam
Supernal of His grace. No pilgrimage
Of worldling, sinner, or of holy sage
Is e'er complete, unless he see the gleam
Of Ganga's mantle white as fair as dream,
Like diamond letters on a silver page.
Shall I, escaping from pursuing foes
Of Passion's realms, attain love's calmest hour
Unravished of man's ken, in such a place,
And wear devotion's white and mystic rose
Culled from dispassioned virtue's blossomed bower
And lit with beauty by the sun of grace?

NOTICE.

Subscribers are requested to remit their subscriptions for the New Year commencing with the last issue at their earliest convenience. In the case of those subscribers who have not so remitted, the issue of the 16th November will be sent by V. P. P.

MANAGER,
"*Hindu Message*", *Srirangam*.

A Song of Super-life.

(BY AN INDIAN DREAMER.)

I

I am the gay glad bee in the bright garden of this universe which fadeth never and is eternally fragrant.

I am the Kalpaka tree born in the milky ocean of Being churned by the energy of love.

I am the swan in the seven-petalled cosmic lotus sprung from the lake of Eternity.

I am the song of beauty from the seven-stringed *Vina* of the rainbow.

I am the sun who sets the systems going in their orbits girdled with music.

I am the ocean into whose unoverflowing and undiminished fulness flow the seeking rivers of successive lives.

I am the All and the All is I.

II

In the lake of my heart sprang the blossomed wite lotuses of thought.

The current of His love came rushing down from the tops of the mountain of Eternity.

It carried the lotus flowers down the waters.

It flowed through the hills and dales of poesy.

It meandered through the city-crowned verdant margins of the lowlands of humanity.

But humanity, gazing at the grain-fields and the vineyards, looked not at the flowers.

The lotus flowers floated down the stream beneath the all-seeing golden eye of the sun of His grace and danced on the crests of the glittering waves of the ambrosial sea of Silence.

Events of the Week.

The most important event of the week, so far as India is concerned, is the publication of the eagerly-expected report of the much-advertised Civil Disobedience Committee. This Committee, it will be remembered was appointed last June to report if it is desirable "in view of the extremely unfair manner in which the policy of repression is being carried out by the Government, the country should be advised to resort to some form of civil disobedience to compel the Government to abandon their present policy." On this, the main issue committed to them the Committee are unanimously of opinion that we cannot disobey any laws or rules under the present state of the country. They say that "the country is not at present prepared to embark upon general mass Civil Disobedience." The Committee examined about 459 witnesses and of these only four were found to be staunch supporters of what is known as general mass civil disobedience including non-payment of taxes. Hence the Committee rightly conclude:—"The principal factor in determining the readiness of the people at large to resort to any form of civil disobedience is the readiness of the Chief workers who have to bear the whole brunt of directing the compaign ; and if you can find no more than four persons in all India to shoulder the responsibility we think we can without examining their evidence in detail safely ask the country to wait." If the Committee had stopped here it would have been quite unexceptionable but they proceed further and say "but in view of the fact that a situation may arise in any part of the country demanding an immediate resort to mass civil disobedience of a limited character *e.g.* the breaking of a particular law or the non-payment of a particular tax for which the people are ready. we recommend that Provincial Committees be authorised to sanction such limited mass civil disobedience on their own responsibility if the conditions laid down by the All-India Congress Committee in that behalf are fulfilled" We cannot approve of this since it is neither wise nor straightforward. We have had instances within our experience where such isolated—"limited"— mass civil disobedience has met with disastrous results. Unless the public opinion as a whole is solid behind such a movement it is in the nature of things bound to be a colossal failure. Again this sort of an attempt to shove the responsibility off to the shoulders of the Provincial Committees and thereby exonerate the central organisation from any blame for the inevitable disruption and defeat is not quite fair. If every Province is entitled to start mass civil disobedience on its own account the declaration that the country is not prepared to embark on it has no meaning. Further the limitation indicated of a particular law or tax is sheer nonsense. So far as the Government are concerned there is absolutely no difference between one law and another, between one tax and another. All are equally good. This recommendation, if adopted, will be productive of much more harm than good and the movement itself would certainly end in dismal failure.

* * *

We now pass on to the question of entry into the Councils. Opinion is equally divided on this point. Hakim Ajmal Khan, Pandit Motilal Nehru and Mr. V. J. Patel favour entry into the Councils with the set purpose of creating a deadlock and wrecking the Reforms while Dr. Ansari and Messrs Kasturi Ranga Iyengar and Rajagopalacharya are against entry on the ground that it is wrong if it is for the avowed purpose of obstructing all measures whether good or bad and of wrecking the reforms. They say "it is obnoxious to the principle and the spirit of the movement as conceived by its great leader." Mahatma Gandhi himself has deprecated it because it was not a good and honest policy to get entrance into an institution in order to wreck it. It is nothing more than repeating in the Councils the rowdy method of breaking up public meetings. To enter the Councils, take the oath of allegiance and then deliberately violate it by indiscriminate obstruction is, to say the least, immoral, and dishonest. It is in short a violent violation of the basic principles of the non-violent non-co-operation movement which is avowedly a self-purificatory movement founded on a spiritual basis.

* * *

From the above remarks we are not to be supposed to be in favour of the boycott of Councils. All we wanted to convey was that having taken up their stand on the non-violent non-co operation movement founded by Mahatma Gandhi and approved by the Congress, the recommendation to enter the Councils is quite inconsistant and debasing. It would have been more honest and truthful had the Committee come to the conclusion that the non-violent non-co-operation movement though successful in a general way, has egregiously failed in all the specific items it set before itself, that it has not made any appreciable progress, nay has gone backwards, that the country is not prepared for such a highly laudable, spiritual, self-denying ordinance and hence it is absolutely imperative that this movement should be kept in abeyance as unsuited for the present and that other and more vigorous steps such as entry into the Councils should be adopted which would lead us to the goal in a quicker period. The Committee instead of plain talk has confused the issues with plenty of irrelevent verbiage. True to its name it has been a C. D. Committee throughout. In the matter of Mass Civil Disobedience it says we Cannot Disobey. As for local Civil Disobedience we are asked to seek local Committee's Decision. Regarding the boycott of courts it says Cancel Disabilities ; as for boycott of Colleges it says Cease Drawing out students for the present. The question of Councils entry it Cannot Decide as the Committee is Completely Divided. Regarding the boycott of British goods it says another Committee Desirable. As to the organisation of labour the Congress Decision to be adhered to and as regards the rights of private defence the Committee says Certainly Defend yourself. Then again in gross cases such as insult to religion, insult to women etc., it says Civility be Damned, have recourse to any amount of force. And this is non violent non-co-operation ! We are bound to remark that on the whole the report is Completely Disappointing, not worth all the trouble taken in the preparation of it. If the Committee had spoken out plainly the bare unvarnished truth about the present state of the country and given a lead to the future conduct of the people it would have done immense good. But as it is, with these uncertain, halting and divided recommendations, the Committee has simply stultified itself and made confusion worse confounded.

* * *

The Angora National Assembly has unanimously voted a Law saying that since the 15th March 1920 and for all time the Government of the nation rest in the hands of the National Assembly and no other form of Government will be recognised. The people will recognise no personal authority like that of Constantinople. The Caliphate will remain with the House of Ottoman, but the Assembly will select a Prince whose character, attainments and morals are worthy of the position. The Law adds that the Turkish Government will be the chief bulwark of the Caliphate. If this means that the Caliphate is to be relieved of its temporal powers it is doubtful if the National Assembly will have the support of the Muslim world. They are likely to consider such a step a sacrilege and a political blunder. But the Muslims have entire confidence in the ability and statesmanship of Mustapha Kemal Pasha and they are almost sure that Kemal Pasha would not do any such destructive work. "He aims" says Dr. Abdullah Sahrawadi M.L.C. "at the severance of the rulership of Turkey (Sultanate) from the headship of Islam (Khalifate), for as the Sultan of Turkey, a constitional ruler, with a Parliament consisting of Moslems and non-Muslims, may have to sanction legislation which as Khalifa he may be bound to reject. The Khalifate liberated from the restraints and burdens of the Sultanate, will be stronger than before. The Khalifa will be enabled to claim allegiance to his spiritual suzerainty of other Moslem States and will have the support of the Turkish State in his demands for the maintenance of the dignity of the office of the Khalifa." If this is what is intended and what is to be, then there cannot be a more wholesome change. It is quite in accordance with our ancient eternal Dharma.

The Hindu Message

Dharma and Life—XX.

The State and Its Problems of Race and Colour.

The State in ancient India had none of the afflictions and distractions which are a disgrace to the civilisation and constitutions of the "political" West. All subjects were entitled to the rights of citizenship and the protection of the State. The citizen, as such, had no disabilities, and was assured of perfect freedom to live where he liked and do what he wished, subject only to the mandates of the divine being as embodied in Dharma. These mandates too only governed the social and political relations of the Holy People comprised in the Four Varnas as brought into existence at the time of creation and interested in maintaining their distinctiveness,—the "unity without uniformity" by their constancy and devotion to the injunctions of Dharma. The care and vigilance of the authorities in maintaining the functions appropriate to the Four Varnas and the harmony which their observance and preservation promoted among the various classes of society without destroying any available and well-established sources or opportunities of national and ordered progress resulted at no time or place, in interfering with the legitimate freedom of the rest of the inhabitants of the State to pursue their avocations and live their chosen life in any part of the Indian King's territory and Empire. The Indian Dharma recognised, in the truest sense, the "*rights of man*" as man to live in a world not made by any tribe, nationality, society, concourse, or section among the human race, or even by any number of them in combination. It also recognised the right of all men to live up to their own ideas and convictions in regard to religion and conduct, so long as they obeyed the minimum of legal and civic obligation enforced on all citizens to protect the elementary rights of person and property to which every one is entitled by reason of his status as a free member of the civic community for whom the State exists.

It is the civilisation so-called, of Modern Europe that has brought upon the world all the troubles arising from the hatreds of race and colour now indulged by the so-called white races of that Continent. India has never refused ingress, or residence, or civic rights to any human being, and yet we are asked to believe that our institution of caste is one based on the hatred of man for man, and destructive of the feeling of human brotherhood. The *Christian* and *White* peoples of Europe deny the elementary rights above-mentioned to all other human beings, simply on the ground that the climates which the latter have had as their habitat have transformed the colour of their skin and produced all the existing shades and varieties of *all the colours, including white.* Yet *they claim that they alone practise universal brotherhood,* according to the teachings of Jesus. The founder of Christianity himself was born among the Jewish race, and yet no race of men has been so much persecuted by the Christian and white people of the European Continent. All the enlightenment of modern times—*enlightenment* which is noisily proclaimed from the house-tops by every inhabitant of European countries and easily conceded and extolled by unthinking imitators in other countries and continents—has not been able to bring about any substantial change in the attitude of Christian Communities towards them. Mr. Hilaire Belloc's recent work on the Jews who now reside in England has received an approval and eulogy which is significant of the underlying human-sentiment of dislike for them even now fully at work in the minds of the people of Great Britain. Nor is there any reason to hold that there is a change for the better in the relations existing between the Jews and the inhabitants of other countries. Nor is it true that the peoples inhabiting the various countries of Europe feel towards each other the kinship and unity which those who practise the same ideals of culture may be expected to recognise. For example, we saw only recently that, as soon as the recent Great War broke out, the German people were denounced as "Huns," in spite of the fact that the British freely intermarried with them, and we believe the same to be the case with the French, the Italians, Russians and others. Such are the unreasoning oddities, impulses, and barbarities resulting from the race and colour bars sedulously maintained and cultivated by the

white inhabitants, so-called, of the European Continent.

Professor Bertrand Russell truly says that "tribal feeling which always underlay loyalty to the sovereign, has remained as strong as it ever was, and is now the chief support for the power of the State." The old "tribal feeling" has now become developed into "*the sentiment of Nationality*," and is now the *main* source of the unity and strength of all big national States and their vast empires. Every big State to-day which is also a big empire has its own system of political education in order to magnify its own history and achievements and also to belittle the history and achievements of other races and peoples. In this manner, every "civilised" people in Europe is made to believe that every other is inferior to itself and that it must extend its power and prestige over the rest of the world. It is in this manner that each and every one of them has come into the possession of a vast empire over colonies and dependencies. The progress of science has greatly helped this process of empire-building. Mr. Marvin points out in his recent volume on "the Western Races and the World" that, in the course of this progress of scientific knowledge, "the leading spirits of the West conceived the great idea of all Mankind advancing, as one army, though at various rates, towards an end of growing perfection ; and of this advance, the West, through its geographical position and its historic advantages, becomes for the time the natural leader." (p. 22). According to him, eaeh western race has for its "problem" the effort "to bring up the whole body of their fellow-men to the level reached by the most advanced"—and the *method* for achieving this aim is "the parallel development of educational effort at home and civilising work abroad." We have seen already what the nature of "the educational effort at home" is at present and its effects on the character and aims of every Western people and Nationality. As to the "civilising work abroad," Mr. Marwin himself speaks as follows:—"At each stage the conception of the duty widens and the machinery to effect it is made more complete, though it would be easy to point out also in the same period a series of lapses, especially in the action of the West on backward races. There have been, even near to our own days, hideous crimes committed, but they are now recognised as crimes, and as such investigated and—though often too mildly—punished." Even in India, today, we have become sufficiently familiar with the methods adopted for "*recognising, investigating and punishing* these *hideous* crimes." Apart from this ugly feature in the dealings of the West with the "backward races" under its control, Mr. Marwin takes us into his confidence with regard to some other methods comprised in what he calls "the civilising work abroad." He says:—"trade is an education, and the settlement of wandering tribes in more fixed habitations. The tax-collector, the judge, the engineer are all schoolmasters as truly and often more effectively than the Missioner and those who hold the title by right." But what is the general trend of the efforts made by Western traders, tax-collectors, engineers, judges, and even the "Missioners" and schoolmasters who claim the title of educators and civilisers ?

On this point, the views even of British observers of the phenomena of Indian life, political and economic, present a diversity, or conflict which is very significant, indeed. Why, then, should it surprise any one if a historian like Mr. H. O. Hodges, in the course of a work called "A Survey of Modern History," writes as follows in his Chapter on "India":—"Within the last generation there has grown up an increasing agitation for Home Rule, voiced and led by that small fraction of the Indian people which has received a higher education. Among this small minority the feeling has steadily strengthened that the Government of India has been guilty of false pretences ; that while it has bestowed on India the blessing of peace, justice and material prosperity, it has cynically and deliberately barred the avenues by which Native Indians may come to share in their own executive government. The British are charged with inconsistency; they have, it is said, vaguely permitted the way towards Western political and social ideals, but have refused to lead or to smooth the path towards the final goal, which is self-government. *There is some justice in this complaint." The italics are ours.* Mr. Hodges himself admits that "the British rule has as yet procured for Indians either no education or a defective education." If it has shirked even so elementary a duty, why should it not transfer the charge of government to the educated class—the class which it has itself educated and raised—to shoulder the burden of the attempt to raise the level of Indian culture and the newly-needed institutions of self-government ? There are some men—many more than we know—who seem to think that the bestowal of self-government on a wide scale at present would mean the revival of the anarchy of the pre-British epoch in India. To

all such, we have to present the statement of Mr. Charles Roberts who writes the chapter on the "Indian Problem" in Mr. Marvin's book already mentioned. He says truly:—"I am sure that the history, as we read it, exaggerates in our minds the anarchy and misrule from which British adminitsration rescued India." When the Moslem rule in India failed, the Hindus had already entered upon a career of reconquest and rebuilding their own States and political institutions. Moreover, several of the mediaeval Hindus and Moslem States have continued to live on even unto the present day. Mr. Roberts also points out the fact, "how comparatively little the Empire in India came to us (the British) through the exercise of merely military subjugation." Further, Mr. Roberts says:—"Large parts of India were certainly never conquered...But even the armies which did effect the conquest were largely composed of Indians, and when the Mutiny came in 1857 there were more Indian troops raised by us to help our white troops than were fighting against us. There is a moment in very recent history which illustrates the extent to which administration in India rests on something other than force. For a period at the outbreak of the Great War, Lord Hardinge had the courage to hold India, with its 1,800,000 square miles of territory and over 300 millions of people with no more than 15,000 white troops ; and that daring step was not taken rashly, but after careful sounding of opinion and assurances that real danger was not involved. Does not this conclusively prove that India is held in the Empire by some ties other than those of force ?"

What are those ties ? They are all based on the hope and conviction that, in the words of an English writer, "*her (England's) empire rests on freedom, generosity, loyalty and comradeship, and not on force.*" In the councils of the League of Nations India has been granted a position and rights equal to those of other parts of the British Commonwealth. How, then, can it be just or wise to refuse to it the same honourable status of equality as a self-governing unit as exists among the various other States comprised in the British Empire ? Mr. Marvin says:—"India has gained, and suffered, from her internal divisions and her subjection to foreign conquerors." But all such divisions and sufferings belong to the past. The Hindu-Moslem Entente of today builds its hopes of the future on the founding of self-government. Self-government is to be the cement not only of the Indian unity now achieved, but to be the basis and bed-rock of the close political alliance between India and Great Britain which in the future as in the past, is to raise the British Empire to a height of glory and influence on human destiny of which we can now form no adequate idea and conception. To transform the existing alliance so as to attain the developments which are needed for the gaining of this supreme destiny is the aim of the Indian Nationalism of today. If the truth were realised, as it should be, it would be found that Indian Nationalism is not based on *patriotic, but on truly Imperial, aims*,—not on love of power and threat of force, not on resentment and love of aggression, but on love of freedom among "*citizens of India*" aspiring after the attainment of the full status of *citizens of the British Empire*. We cannot listen to the twaddle that every other part of the Empire is to be exclusively reserved for the white races or that their white inhabitants alone can enjoy perfect freedom to settle and thrive in India, on the ground that they alone are entitled to the full rights of Imperial citizenship. Nor can we lend ear to the other equally absurd, unfounded and irrational chatter that the white races of the British Empire have alone the advanced culture and qualifications needed at present to guard and develop the British Empire against its foes of today. The idea of creating a "pale" for a chosen few has failed in the past,—it failed in the North American Colonies, in Canada, and in Ireland. It is that idea that is mainly or solely responsible for Mr. Marvin's unquestionable statement that "the West has done ill in the past, not only by sheer brutality and devastations, but by the imposition of alien models and the suffocation of native industries and art." So long as ideas of race and colour hold sway over the minds of a ruling and superior class of "white" British citizens, so long as self-government is not fully conceded, at least to India, there is every chance of the decline and downfull of what Mr. Marwin calls "*the rich historical civilisation of India, preserving much of its ancient order, but absorbing by a thousand channels more of the spirit of the West.*" It is because we want to preserve, develop, strengthen, and perfect this "rich historical civilisation" of ours that we agitate for self-government and agitate, too, by purely constitutional and "non-violent" methods of re-construction. We do not want to follow the example of "the Japanese, now fit to be called the Westerns of the East" (*vide* Marwin's work, already cited, *Introduction*, p. 17). Let us not forget the memorable words which fell from Swami Vivekananda's inspired lips

and voice—"*India will never be Europe until she dies.*" We are" absorbing by a thousand channels more of the spirit of the West," but we must resist the "Westernisation" of India, even in the field of politics and by all means preserve our "rich historical civilisation" of immemorial antiquity.

Literary and Educational.

From the Gita:—III

Karma yoga.

By R. KRISHNASWAMI AIYAR, M.A., B.L.

(*Continued.*)

Duty for duty's sake is too abstract an ideal for the ordinary man, however desireless he may be; for accustomed as he has been from time immemorial to have before his mind's eye the fruits of an action before he engages himself in the action, it will be impossible for him to be absolutely free from attachment nor will it be possible to make him do anything unless something is promised to him. The Shastras therefore do promise him something but wants that he should not decide for himself what that something shall be but leave it to God who certainly can be expected to know better than himself what is best for him. This "leaving the fruit to God" has two advantages: securing a dispassionate attitude during the performance of the activity and the non-anticipation of any particular fruit of action. Being dispassionate he can do the activity carefully and undisturbed. This attitude is usually called असङ्ग or non-attachment. The non-anticipation of a particular fruit saves him the pain of disappointment and further makes him view any result as the sign of the Grace of God. If the latter is good, he will be thankful; if it is bad, he will be equally thankful that it is not worse. He will resign the action to God and take for good whatever is given to him in return. If nothing is given to him, he will take it that the giving of nothing to him is the best for him. It is therefore quite impossible to shake the optimism of a person who resigns his actions to God. He will therefore be ever peaceful and his mind will be free from wrong of any sort. As Sri Krishna aptly puts it, his "fever" will have gone out of him

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

"With a self-centered mind, resign all your actions to me, be without expectations, put off the sense of 'mine' and fight free from 'fever',"

The attitude of non-attachment and the absence of this fever of attachment and expectation make up the two constituent elements of what is called Karma Yoga. As I have already said, there is no difference in the activities themselves that are prescribed for desireful Karma and those prescribed for Karma Yoga. In fact the very same activities are prescribed but the attitude of the Karmayogin makes an enormous difference in the effect. The same Karma which is the cause of bondage becomes the cause of liberation when the Yoga attitude is preserved in the performance of the Karma. Well may therefore Sri Krishna exclaim at the power of transmutation which this Yoga possesses.

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

"Attune yourself therefore to this Yoga, for Yoga is the clever part in actions."

This Yoga being the main teaching intended for Arjuna, it comes up frequently throughout the Gita. The word is defined in the passage

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

Station yourself in an attitude of Yoga, give up attachment, be indifferent to success or failure and perform your actions. This equanimity is called Yoga.

Besides the quotations already given the following also may be considered as emphasising the value of this Yoga, especially as compared with mere Karma.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दन्ति मानवः ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।

"Karma is far inferior to mental attitude, take refuge therefore in that attitude for insignificant are the activities that yield fruits. He who has this mental attitude leaves off here both his good and bad actions. All Karma other than what is done for God binds this world. Leave off attachment and perform the activities for Him. He who trusts all his activities to the Self leaving off attachment is not stained by sin as the lotus leaf by water. That man who worships by his own actions Him from whom the beings have their origin and who pervades all this attains perfection. He who performs all activities taking refuge in Me attains the imperishable eternal state by My grace. Perform therefore always without attachment the activities that have to be done; for he who performs activities free from attachment attains the Supreme. He who is in the right Yoga attitude discarding the fruits of Karma attains the permanent Peace. He who performs the prescribed activities without attachment to the fruits is verily a Sannyasi and a Yogi and not he who is without sacrificial fire or is inactive. The knowing call that renunciation the renunciation of the fruits of all activities. He is called a renouncer who renounces the fruits of activities."

It may seem from the mere reading of the above quotation that the Karma Yoga preached therein is the highest step for the aspirant as "perfection," "the attainment of the Supreme," "imperishable state," "permanent peace" etc., are all promised to him. But we shall see as we proceed that these do not immedi-

ately follow the practice of Karma Yoga and that there are many more steps to climb. These passages only show that the aspirant in the Karma Yoga stage is in the right path towards that "perfection" etc.

We have till now been considering Karma Yoga proper, that is, those activities which are enjoined by the Shastras in consonance with the Swabhava or collective Impulse of the individual but which are at the same time required to be done with the objective not of obeying or satisfying that Impulse but of reaching a higher desirable object, namely, the Grace of God and the purification of the mind. There is however another kind of activity which is also sometimes included in the name of Karma Yoga though Sri Krishna Himself is careful to distinguish between the two. In that activity the element of non-desire and the desire to please God are equally present; but the distinction lies in the fact that while Karma Yoga proper is concerned with activitites *appropriate* to one's Swabhava, this variety cannot be said to be so appropriate but only *not inconsistent* with the Swabhava. The person therefore who is able to devote himself to these activities has learned to act independently of his Swabhava but only within the limits prescribed by it. He cannot therefore give up the activities of the Karma yoga stage for he is still within the bounds of Swabhava but may devote his time not occupied by those activities in the performance of this other kind of activity. The latter may be called devotional activities. These also are included in the passage

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

"All karma other than what is done for God binds this world, Leave off attachment and perform the activities for Him."

They are specifically referred to in

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

"If you are not able to practise contemplation, engage yourself in the activities devoted to Me. If you do the actions for Me you will attain perfection. He who performs the activities devoted to me, has only Me as the highest goal, is devoted to Me, is free from attachment and is free from hostility to all beings—He attains Me."

To a person who is able to practise these activities devoted to God, there is no distinction between these and the activities prescribed as Swadharma for both in his opinion are equally devoted to God. But the distinction is real from the standpoint of the aspirant who contents himself with the bare performance of the duties of Swadharma for these activities will not come under the category of Swadharma. Sri Krishna therefore asks the aspirant who feels himself unable to perform his prescribed activities in the right Karma yoga attitude of non-desire.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

"If you are unable to do even this, take up my yoga and give up the fruits of all activities with self-control."

From the above treatment we are able to recognise that congenial activities aiming at the transcendence over nature may be classed under three heads, similar to our classification of natural activities:

(1) Instinctive activities like eating

(2) Impulsive activities or Swadharma prescribed in accordance with one's Swabhava.

(3) Wilful activities which are performed independently of Swabhava.

But these classes cannot be confused with the corresponding classes of natural activity for here in all these activities the will is ever present to direct and regulate the activities and is not subservient to nature; on the other hand an active attitude of non-desire is insisted upon in all three classes. The will powerful as it is in this stage is yet unable to completely escape from the limitations of swabbava. These three kinds of activity are collectively called Karma yoga, though it will be more appropriate to confine it to the second class viz., the performance of swadharma in an attitude of non-attachment. The highest Karma yogin therefore though he may be free from desire of any kind is still within the bonds of his Swabhava. That is why he is unable to shake off the necessity for having an objective of some sort to guide him in his activities whether it be the attaining of the grace of God or the purification of his mind. It is impossible to cease to look forward to some objective till the objective is reached or the sense of doership disappears. When the grace of God is obtained or the mind becomes purified, the tendency will be to substitute the realisation of the Self as the still further objective. But the realisation of the Self which is purely and essentially a subjective process cannot be reached so long as the aspirant is obsessed with the necessity for having an objective. The only cause therefore practicable and competent for the person who aspires to transcend his nature is to shake off the sense of doership. To do this he has necessarily to counteract the tendencies of nature and confine himself to such activities as would free him from this sense of doership. These activities therefore I have called forced activities. We shall proceed now to consider what they are.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswami Aiyar, B.A., B.L., L.T.,

Lecture III.

1. Having studied the origin and function of music, we shall try to find out what part it played in the annals of our country. In other words, let us learn a bit of the history of Indian music.

2. In Greece, Pythagoras is said to have brought music under arithmetical rule and found that the seven planets were ever related to one another as the seven notes and, as such, produced, in their movements, "the Music of the Spheres" which, in India, the Siva Dance or rather the mystic dance of Nataraja was perhaps intended to symbolise. One thing is that, in both Greece and India, music has come down from the beginning of the world and is deemed to be as eternal as God. Indeed, in India, music is ever associated with Saraswathi.

3. Thumburu and Narada have been handed down from time immemorial as the two foremost of the earliest musicians that India ever produced. But what was the nature of the theory and practice of music during their times? How were their vinas fretted and tuned? Was their music based on a perfect or an imperfect scale? Which of the three gramas did they make use of? These questions remain yet unanswered.

4. The first public use of music by every nation has been in religious rites and ceremonies.

The ancient Egyptians celebrated their festivals with hymns. The classic Greeks used music in rhapsodising the Iliad. The Chinese, the Tartars and even the Negroes solemnised their worship with songs and dances. The reason is obvious. By music alone such rites and ceremonies and such worship could be amplified and prolonged; and by music alone, the same state of feeling could be raised and sustained in a great crowd of people. Even in Italy, music—when it revived in 330 A. D.—was used in connection with the Church. The Aryans of India did not form an exception to the rule but chanted Vedas—Rik, Yajur and Sama—on all occasions of festivals. Sama, however was the really musical portion of the Vedas and was indeed a mere melody for which words were found in the Rik or Yajur.

5. The history proper of Indian music may be said to begin with Samaganam, the pre-Sama period being mythical and legendary. The Samaganam was mainly vocal; and Instrumentalists were then fewer than vocalists, for the simple reason that the time and patience were required more for the former than for the latter and that man would in the first place prefer to use the best possible instrument in the world, viz, his own Larynx. The Saman Scale* also points to the same conclusion. Further, the resonant vowels and the metrical nature of the Sanskrit Language jointly contributed to the development of vocal rather than instrumental music, in as much as they presented the least possible obstacles to good vocalisation. Indeed from the point of language and climate, Indian music is destined to be metrical rather than rhythmical, vocal rather than instrumental, melodic rather than harmonic, and individual rather than concerted.

6. Originally, Indian music was confined to six and only six Ragas, viz Srirag, Vasantha, Bhairav, Panchama, Megha and Natanarayana, corresponding respectively to the six seasons of the year, viz, Sisira (February and March), Vasantha (April and May), Grishma (June and July), Sharad (August and September), Varsha (October and November), and Hemantha (December and January). The first five Ragas are supposed to have emanated out of the five faces of Shankara, viz, Sadyojatha, Vamadeva, Aghora, Thathpurusha and Isana; and the last Raga out of Parvathi. Thus, our ancients were carefully trained to sing those six Ragas, or songs therein, in such a manner as would compel the minds of the singers as well as hearers to associate them with the natural phenomena pertaining to the various seasons. For instance, *Srirag* would revive hilarity on the appearance of blossoms; *Vasantha* would cause vernal delight in the months of Chaithra and Vaishaka; *Bhairav* would cause languor during the dry heats of Grishma; *Panchama* would recall the autumnal merriment at the close of the harvest; *Megha* would bring in the needed refreshment during the first rains; and *Natanarayana* would suggest the separation and melancholy during cold months. The apportioning of the ragas to the seasons was not without a reason. "The velocity or slowness of sounds,", observed Sir W. Jones, "must depend, in a certain ratio, upon the rarification and condensation of the air, so that their motion must be quicker in summer than in spring or autumn and much quicker than in winter. Hence the primary Ragas of the Hindus were arranged according to the number of Indian seasons." This restriction of music was not peculiar to India. "The Egyptians," observed Plato, "were restricted by their laws to certain fixed melodies which they were not permitted to alter. The Egyptian legislators laid it down as a principle that young men in cities should be accustomed to beautiful figures and beautiful melodies and that they should be exhibited in temples as an institution. The painters and other artificers were forbidden by law from introducing any new or foreign beauty or melody into the country." Plato considered these restrictions as proper and necessary to prevent the introduction of sensual licentiousness and effiminacy in music. Such a restriction existed even in Italy. St. Ambrose (374—397) decreed that all songs should be composed only in the four authentic modes chalked out by him, viz, Dorian (Karaharapriya); Phrygian (Hanumathodi); Lydian (Mechakalyani) and Mixolydian (Harikamboji). Pope Gregory the Great (590—604) added four more modes, viz, Ionian (Sankarabharanam); Aeolian (Natabhairavi); Hypo-Phyrygian (?); and Hypo-Mixo-Lydian (?) and called them, for distinction, Plagal Modes. All these eight modes went by one name—"the Gregorian Modes." The whole music of western Christendom was restricted to these Gregorian modes and exercised a wholesome influence, especially during the time of Charlemagne. Thus we see that, in primitive times, music was under a wholesome restriction which served to keep its running water crystal and pure.

7. It was however when the Raginis and Puthras were introduced that foreign elements mixed themselves, for the first time, with the original system; and the strict discipline of Indian music became not a little relaxed, just as the Italian music deteriorated immediately after the introduction of Madrigals into it. Thenceforward the Indian music carried with it a fatal tendency which for a time threatened to vitiate or destroy the whole system viz., the tendency of developing the secular, as opposed to the religious or spiritual, phase of music and of thus leading men and women astray to the baser side of human nature. The great Manu himself became afraid of it and wrote: "A student of Vedas must avoid ointments, collyrium, lust, anger, greed, dancing and music (!) Music was finally strangled, though not to death, by Buddhism and Jainism. The former looked askance on it, while the latter gave it a positive set-back. The reason is that both Buddhism and Jainism developed an extremely perverted view on the philosophy of desire. One of their chief tenets, it is well-known, was the extinction of desire. They worked up this tenet a little too much and argued in a vicous circle thus: "the rose is good but the thorn is bad; since they persist in growing together, both of them must be, alike, destroyed." The idea of plucking the rose and chucking the thorn was not within their purview Hence, together with the thorn of its baser side, the very rose of music was attempted to be destroyed. Thank God that the Guardians of Humanity deported Buddhism to East Asia and interned Jainisim in Mount Abu. With the disappearance of these two enemies of music, sangitham began to flourish again in India. To save it from slipping again into the hands of the dregs of society, high-minded sages like Bharatha took it up, enhanced its dignity and gave it a more and more scientific aspect.

8. Bharatha's *Natyashasthram* (6th century A. D.) was the first available work in India which purported to deal with music as such. The two Indian Epics, Rikprathisakya, Jataka, Paripadal, and Silappadikharam, take you to a labyrinth of phraseologies but give you no better information than what the Vedas have already given. Nor are they musical treatises pure and simple, but books dealing with various and sundry subjects with here and there a peep into music. But Bharatha's *Natyashasthram* was a right royal treatise on music. And, as said above, it was the first musical work available to us. But, in conformity with the principle enunciated in my second Lecture, it attached more importance to

*See my 'Physics of music'

rhythm than to tune and devoted only three, out of twenty-seven, chapters to music proper. It recognised the existence of seven notes and the four kinds thereof according to the number of sruthis between them and made mention of Gramas, Moorchanas, and Jathis, which we shall study later on when you come to my next and fourth Lecture, entitled 'Physics of music.' But it was significantly silent on those aspects which had, prior to its time, degraded music, viz., the Raginis and Puthras.

To be continued.

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w. To do all or any of the above things, either as principals, agents, trustees, contractors, or otherwise, and either alone or in conjunction with others, and either by or through agents, sub-contractors, trustees or otherwise.

x. In furtherance of the above objects te purchase outright for Rupees one and a half lacs from Mr. T. K. Balasubrahmanya Iyer the complete plant, machinery, fittings, implements, tools, stock-in-trade, unused stores and office furniture of the Sri Vani Vilas Press, Srirangam, along with its stock of Sanskrit, Tamil and English publications and the Weekly Journal the 'Hindu Message', together, with their goodwill and the copyright of the several publications and continue the work done by the said Press and the said Journal and add to them as necessity arises.

It is earnestly hoped that every Indian with the least spark of the national spirit in him, who desires to preserve the cultural unity of his race will find his way to subscribe for at least one share in the Company and thus participate in a scheme which is as noble as it is national, which is as patriotic asit is profitable.

Copies of the Prospectus and Application form can be had of

THE MANAGING DIRECTOR,

Sri Vani Vilas Syndicate Ltd.,

Srirangam.

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